ARAMBE FLAME

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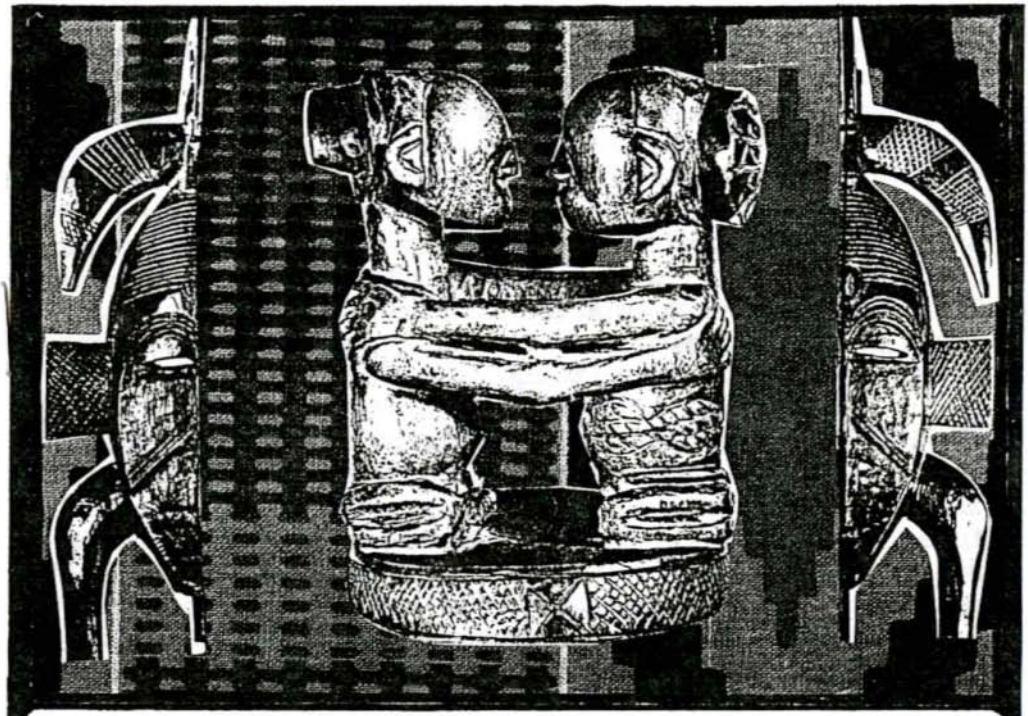

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HARAMBEE FLAME EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we week to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Org.; P.O. Box 2500; Lincoln, NE.; 68542-2500.

PUBLICATIONS

[We print the following, "The Three Phase Theory for National Independence--Revised," for purpose of stimulating thought and discussion on important issues that the paper raises. If you're interested in obtaining a copy of this and the document of which it is a part, contact NALF; P.O. Box 340084; Jamaica, N.Y.; 11434. There is a minimal charge. -Editor]

Three Phase Theory For National Independence

In 1995, the founders of NALF(New Afrikan Liberation Front) adopted the Three Phase Theory for National Independence(3PT-NI) as its theoretical proposition to forge a political determination in the New Afrikan Independence Movement. The 3PT-NI propositions that our oppressed nation is divided on class lines, and these divisions hinder and inhibit our ability to confront our national oppression from a position of unity and strength. The 3PT-NI argues the need for our oppressed nation to enter the first phase, a period of Class Struggle for National Unity. It is proposed that in order to build unity of purpose in struggle it is essential to identify and distinguish between those who support the goal of national independence, and those within our oppressed nation that oppose our complete emancipation. The first phase postulates there exist Black enemies of Black people, those individuals and groups who would capitulate and undermine the prospects of national liberation. These individuals are identified as neo-colonial agents of the oppressor nation, "the house negro[es]" who find comfort and security under the dictates of Euro-American governance, with the misguided belief that they can and will be accepted as full-fledged Americans. In class struggle for national unity, revolutionary nationalist forces must challenge the neo-colonialist to do more and fight harder for the benefit of New Afrikans, and when they fail to do so, they are vilified and denounced for their capitulation and inaction. Revolutionary nationalist forces are to develop a national agenda and program that serves to address the varied needs of New Afrikans and challenge the oppressor government to ensure those needs are met. In this way, class struggle for national unity establishes the means and method the majority of New Afrikans can [use as] participants in the struggle, and

in national unity support the determination of the New Afrikan Independence Movement.

In the second phase of National Unity for Self-Government, a clear demarcation line should have been drawn between those supporting national independence and those who are in the camp of the oppressor nation. Various socioeconomic and political institutions should be existing and functioning in the New Afrikan community across the country under the auspices and leadership of revolutionary nationalist forces. These institutions would operate as decolonization programs, functioning in a capacity to serve the needs of New Afrikans, but also educating and organizing them to become self-sufficient and self-reliant. The decolonization programs will broaden and give definition to a basic understanding of what is meant to struggle for self-determination. The decolonization programs and institutions of self-determination would grow and become socioeconomic, political and cultural mechanisms of self-government. In this phase, the labor and resources of New Afrikans will quantitatively benefit the welfare of New Afrikans. The eroding of our communities will be reversed subject to governing ourselves without the racist interference of colonial masters, who have never had our lives or our interest at heart. The wealth and talent of New Afrikans will be centralized within governing institutions bound together with the single ideal of enjoining national unity for self-government for complete emancipation and independence.

In the third phase of Self-Government for National Independence, we will have in place the essential functioning institutions capable of provi[ding] the needed services of government, along with the cooperation of our people ready to be governed as an independent nation. The infrastructure of the independent government will be consolidated to ensure its capacity to represent the immediate and long term interest of our people. In this phase the institutions and people will make the Great Exodus to the land, reversing the years of forced migration off the land due to racist economic and political disenfranchisement. Our government will strengthen levels of cooperation with our international allies and business partners, especially those of the Caribbean, Latin America and Afrika. Similar to when the PLO was able to return to Palestine and begin the process of

self-government, and how the ANC after the release of Nelson Mandela, were able to gain power in South Afrika. Our task in the third phase will be to evolve and secure the mechanism of government won through the struggle of the first two phases, and establish our independence. When we consider how the colonial U.S. government has used its resources to exploit and squander our labor and talent...In the third phase, the struggle to restore and maintain the dignity, integrity and liberty of our people and nation will be less complicated than what we are presently experiencing. Through this process, and the success of our struggle, we will be able to once again restore the historical mandate of Afrikan's contribution to humanity and the world.

-Jalil Abdul Muntaqim

COMMENTARY

In the above "Three-Phase Theory For National Independence," we see the increasingly popular(at least among Africans in this country who put forward anti-capitalist and anti-European-supremacist ideas and programs) term, "New Afrikan." Some of these individuals and groups argue that Africans of U.S. birth should be referred to as "New Afrikans" due to the fact that we have had a new kind of experience, relative to our sisters and brothers in Africa, by virtue of our having been brought up in the U.S. In so arguing. they point out that we went through slavery and Jim Crow, were stripped of our traditional African languages and other cultural traits, and that our African blood has been mixed with that of Europeans("whites") and others. Additionally, they argue that we should not identify with this country by referring to ourselves as "African Americans." With this last argument we most certainly agree, which is why the HARAMBEE FLAME refers to African people anywhere as "Africans," though when the need for clarity makes it useful, we use such terms as: "U.S.-born Africans," "Cuban-born Africans," and so forth.

But is it prudent for those of us who promote pan-Africanism to use terms that establish artificial distinctions between African people based on where particular African folks happen to have been born? Has the experience of African people in

in the U.S. made of us any **newer** Africans than Africans in Africa or anywhere else? Just as we experienced slavery here in the U.S., Africans in various parts of Africa experienced slavery. Just as Africans in the U.S. experienced Jim Crow, Africans in Africa experienced apartheid and other forms of Jim Crow. Just as Africans in the U.S. typically speak English, there are Africans in Africa who speak English, French, or other languages, depending on what European nations colonized their respective homelands. And while it is true that most Africans in the U.S. do not know our traditional systems of African spirituality and are Christian or Muslim, cannot the same be said for many of our sisters and brothers in the Motherland? Yes, we Africans in this country dress like Europeans, eat their foods, and otherwise ape their cultural traits, we need only look at the many African politicians, businessmen, and others in Africa who have forsaken their traditional customs in favor of those of Europeans.

It is true that, for the most part, our sisters and brothers on the African continent--especially those who live in traditional villages--are fundamentally more in touch with their traditional African ways than Africans in this country are. But is this fact sufficient justification for us to create a terms of distinction between ourselves and sisters and brothers in the Motherland, suggesting that we are something tantamount to different "races"?

And there is the land question--the idea of the "Republic of **New Afrika.**" Is this not a recognition of the fact that we are one African people forming a nation within a nation? But along with this reality, there is the commonly heard call that the U.S. government owes us some of this land. But there is a problem with this, a profound problem. Not even one square inch of this land that is called the "United States of America" belongs to the U.S. government. It is the land of its indigenous people--the Arapaho, Dine, Lakota, and other nations that were here before Europeans hit the scene, claiming that which was and is not theirs. With respect to this land, we have no demand we can justifiably make except to demand that the European occupiers get their butts back to Europe. We must respect the people whose home this is and, if we want to remain here, call upon them to welcome us as the guests we are.

-Editor

FROM OTHER SOURCES

Black United Fund To Start Pan-African Initiative

..."When the National Black United Fund and its 22 affiliates met here, the talk was of self-help programs and strategies for the United States and outreach to Blacks in the Diaspora. The Black United Fund of Pennsylvania hosted the March 13-14 meeting at its newly renovated North Philadelphia headquarters. It was the first time that the formerly loosely organized not-for-profit groups had met in a decade.

"'For the first time we have national organizations and Black organizations coming together to interface around their respective missions and find ways to work together toward a common goal, that is to empower our community', said William Merrit, National Black United Fund president.

"Through the fund's National Foundation of Charities, which comprises 50 community organizations, it has raised $10 million over the past five years, according to Mr. Merrit...

"Each Black United Fund affiliate is an autonomous organization but the groups do some joint fundraising, which they plan to increase.

"Linda Waters-Richardson, president of the Black United Fund-Pennsylvania and host of the gathering, shared news of the National Black United Fund's plans to start a Pan-African initiative...We are launching a formal international program which would include working with those countries in Africa, the Caribbean and particularly Brazil to expand self-help and self-development,' she said.

"All fund affiliates will help provide financial support for the Pan-African initiative through their joint fundraising...

"The Black United Fund-Texas, said local president Cleo Lynn Johnson, has an international student exchange program in place, provides some financial assistance to students in Kenya and Senegal and donates money to non-profit organizations in the Motherland.

"Another Black United Fund-Texas effort underway is to establish cultural exchanges between Blacks in Africa and America through the George Mickey Leyland Museum for African History, Culture and Social Exchange, which is named in honor of the late Texas congressman...

"Henry English, president of Black United Fund-Illinois, said his affiliate operates an economic incubator program that nurtures both small busineses and service programs..."

-from "Doing It For Ourselves," page 6, March 31 THE FINAL CALL(Chicago, IL.)

Forum On African-Centered Education

..."J.S. Chick elementary, Ladd elementary, King middle and Southeast hight schools...are making a collaborative effort to create a forum to inform the community about African-centered education...

"The forum was organized by members of the African-centered task force, which is made of community supporters and school district staff.

"Dr. Wade Nobles, well-known historian, author and psychologist, has also been working with the schools as a consultant in the Africa-centered movement..."

-from "African-Centered Education Event Monday At King Middle School," page 10, March 20-26 THE CALL(Kansas City, MO.)

Organizations Launch Radio Programs For Immigrants From Africa

"Several U.S.-based African non-governmental organizations have launched an English language broadcast project in a collaborative effort targeting the education of immigrants from Africa and people of African descent of their rights in the United States.

"The broadcasts, which commenced Jan. 19 with preview programming, are to be carried by a radio station in Rhode Island, for 45 minutes every working day.

"The coordinator of the project, Torli Krua of Universal Human Rights Center, Boston, said the broadcast will reach about five million people in the northeast U.S., including Rhode Island, Connecticut and southern New England.

"Mr. Krua explained that besides his organization, other groups involved in the project are the Collaboration of People of African Descent(Copad) and the African Initiative for Community Development.

"In addition to carrying out programs for the enlightenment of African immigrants, Mr. Krua said, the broadcast will also highlight the plight of African immigrants and open debate on African issues in the United States...

"The project is currently talking with African radio stations about rebroadcasting some of their programs in the U.S., Mr. Krau said,..."

-from "U.S.-based African Group Launches Radio Program," page 14, Feb. 3 THE FINAL CALL

Study Challenges Media Hype About Youth Violence

...Youth crime is rampant, media headlines tell us...Tough solutions are called for because young people today are more violent than previous generations, right?

"Wrong. Although arrest rates for teenagers jumped over 70% between the early 1980s and 1995, and media and policy-makers report that society is facing a new, especially violent type of delinquent, a 1997 study concluded that 'today's violent

youth are no more violent than their predecessors of 15 years ago'.

"The study by the National Center for Juvenile Justice looked at court records of 151,000 court-involved youth who turned 18 between 1980 and 1995. 'If youth are changing', the study said, 'differences should be apparent in the number and types of offenses found in their juvenile court careers. For example, if today's youth are more violent...youth who turned 18 in 1995 should have more violent referrals in their juvenile court careers than youth who turned 18 in 1980...

"'However, the number of violent referrals in the careers of violent offenders did not change across the graduating classes. Equally important, across all graduating classes, five of every six youth charged with a violent offense were never referred again for a violent charge'.

"Two other recent studies showed significantly higher recidivism rates for youths sentenced as adults than for youths sentenced as juveniles.

[Despite the above -Editor] "States are changing their laws to increas the number of juvenile cases that can be transferred to adult criminal courts. Half the states have laws that require juveniles charged with certain crimes to be tried as adults, and one-quarter of the states have given prosecutors the discretion to charge certain crimes either in juvenile or criminal court..."

-from "Kids And Crime," Jan. COALITION FOR PRISONERS' RIGHTS Newsletter(Santa Fe, N.M.)

George Jackson Grassroots Foundation Presents Proposal:

The New Afrikan Institute of Criminology 101

"...The New Afrikan Institute for Criminology 101 will function independently from any kkk[g]overnment agencies...The New Afrikan Political Prisoners and POWs have been studying this issue[criminality] for the past 30 years and we have developed a concrete understanding of the complex realities of those elements which are conducive toward the manifesta-

tion and proliferation of the crime epidemic. The New Afrikan Institute for Criminology 101 will allow us to assist our community, not only in the eradication of the crime epidemic, but become a source providing information and solutions to our people and community...

"The following initiatives will be the functional organ of the Institute: Criminology 101 Text Book And Correspondence Course. This correspondence study course will be primarily directed at the college campuses, both New Afrikan and White people...Criminology 101 is criminology from a New Afrikan perspective...[It] would better equip future judges, attorneys, social-workers, law-makers, etc...Each criminology instructor will be [a] known New Afrikan political prisoner or POW or other politically active prisoner...Each participant is fully aware that this is not a pen pal service, but a study course...Each instructor will only be assigned seven students at a time. We estimate that the cvourse should take approximately one year. If the student passes the course, he or she will receive a Criminology 101 certificate. Though this is a free course, we do encourage each student to provide their instructors with self-addressed stamped envelopes for sending out their study sheets, questions and writing paper if needed.

"Criminology 101 Progressive Legal Journal...The purpose of this legal journal will serve as a tool for developing a strategy that would aid our people in their efforts to challenge and resist those laws and bills which will and have had a negative impact on those laws which are inherently racist...We intend to target all those organizations which claim to define the human rights of our people, for example the Congressional Black Caucus, NAACP, Urban League, Nation of Islam, Operation PUSH. And we also intend to target the college campuses...So our legal journal will most definitely serve as an effective tool for any true advocate for New Afrikan rights...

[Among other initiatives are]: "The New Afrikan Prisoners Think Tank, New Afrikan Collective Publishing Network, The New Afrikan Community Campaign Against Fascism, The New Afrikan Community Committee on the FBI Counter Intelligence

Program, The New Afrikan Community Parole Review Board...The George Jackson Grassroots Foundation is a organization being initiated by Abdul Olugbala Shakur and Mutawally J. Kambon. The foundation will be associated with the New Afrikan Institute for Criminology 101, and it will coordinate the committee, members and initiatives. More information will be distributed in the near future. One of the programs from the institute is already being used. Criminology 101 the text by Dr. Dorothy B. Fardan, a Criminolgy professor at Bowie University and founder of the Sojourner Truth Farm School. The George Jackson Grassroots Foundation does have material that are required readings and can be obtained from the associated publishers, authors, or activist organizations..."[For more material on the above, write to: S. Abenie; P.O. Box 135; Daly City, CA.; 94016-1305.]

Program In North Carolina Works To Empower Sisters

"Sisterhood, self-knowledge, self-development and self-esteem--the four empowerment principles of Sisterhood Agenda--were the elements that founder and executive director Angela D. Coleman saw lacking in young sisters when she started the organization back in 1994...

"Located in Durham, Sisterhood Agenda reaches out to women through churches, community centers, prisons and public-housing communities.

"Boasting more than a hundred graduates to date, A Journey Toward Womanhood--a 13-week rites-of-passage-type program for girls ages 12 to 18--is one of the organization's most successful programs. Participants are schooled in taking care of their bodies and their health and in developing survival skills like cooking, budgeting and entrepreneurship. And due to popular demand, Sisterhood Agenda offers a similar program, Embracing Womanhood...Reclaiming the Power, for women over 18.

-from "Programs That Work: Sisterhood Agenda, Inc."; page 52; March ESSENCE Magazine(N.Y., N.Y.)

Nubians Fighting To Retain Their Way Of Life

"...Nubians in Southern Egypt and Northern Sudan face the contemporary challenge of protecting their 6,000-year-old culture.

"'The Nubian culture is giving way to a very heavy process of Arabization', says Nuraddin Mannan, a Sudanese Nubian now living in College Park, Md. Mannan was one of more than 100,000 Nubians moved off ancestral land to make way for Lake Nasser, created to back up the Aswan High Dam in the mid-1960s.

"Since then, Egypt's emphasis on homogeneity has resulted in the virtual omission of Nubian achievements in school curricula. 'They have a tendency to think of dark-skinned people as being somehow an inferior group. And as a result of that you find in Egypt, by and large, the Nubians don't get into the higher levels of government or professions', says nubiologist William Adams, professor emeritus of anthropology at the University of Kentucky.

"Only 3 percent of both nations' populations, Nubians in Sudan are more connected to their heritage. But the current Islamic fundamentalist government also promotes homogeneity...

"Nubia is one of Africa's oldest recorded histories, boasting five Egyptian pharoahs and kingdoms extending from modern-day Sudan to Israel..."

-from "Nubian Heritage," page 22, April EMERGE Magazine (Washington, D.C.)

COMMUNITY NEWS

1998 Harambee Afrikan Cultural Org. African History Program

On the evening of February 24th., we held our annual African History program at the usual place, the state prison in Lincoln. The program began with pouring of libation to our ancestors, recitation of our creed and the nguzo saba(7 principles), and welcoming remarks by Kenny Walker. Poetry readings by Nkosi and Mondo followed, with Mondo's last poem speaking of the cultural commonalities between traditional African people and the indigenous people of the U.S. In keeping with the message and spirit of that poems, "Voices of Thunder," the prison-based Native American Spiritual and Cultural Association's singing/drumming group, performed three songs from their traditions.

Voices of Thunder's spirited singing and heart-pulse beat of their drum helped to establish a fitting atmosphere for Kevin McGee's presentation on the importance of our knowing history, a presentation which, though brief, covered a wide range of topics: our use of "nigger," relations between African males and African females, etc. His talk was followed by a break for refreshments.

Thanks to the efforts of Eugenia Chasme, a native of Benin in West Africa and head of the Labelle Afrique Foundation in Omaha, we were blessed with an appearance by "Super Anges" (Great Angels), also from Benin. This troupe, headed by Stan Tohon, dazzled us with their rythms, moves, colors of costumes, etc. as they did traditional music and dance and, in a real sense, theater. Comprised of two chief drummers and four dancers(two men and two women), Super Anges not only performed for us but got us involved in their performance. At one point, Coffi Allade, chief choreographer for the group, came out into the audience and pulled folks into the action--including Nkosi, Sadiki, and Jabari. While Sadiki and Jabari were a touch on the timid side, there was nothing timid about Nkosi. The brother cut up. We wantto express our most sincere appreciation for the work Labelle Afrique did in bringing Super Anges to us and , in so doing, bringing Africa to the joint.

Members of N.A.S.C.A.'s(Native American Spiritual and Cultural Association) "Voices of Thunder" performing. From left to right: Ralph "Wolf" Brown, Frank Cayou, Junior Charging Hawk, and Duane Martin. The brother in the background is Walid, a member of the Harambee Afrikan Cultural Organization central committee.

After the blood-stirring performance by Super Anges, we received a brief address by one of our members, Mahale, and both a talk on faith in God and faith in ourselves and an interpretive dance by Teela Mickles. There was a brief awards ceremony, some final photo-taking(We regret that we couldn't get photos used here to copy any better than they did.), and a room full of well-wishing and hugs as the program ended.

More photos on following pages

Stan Tohon(in foreground) and Luc Nicaise Aho

Coffi Allade and Hubert Charles Ahovissi

Friska Ahoka

Front row: (from left to right) Nkosi, Kenny Walker, Bro. Liggins, and Phil Secret; second row: Super Anges members, Dannye Echtinaw, Sister Simwa, and "Sweets" Billingsly of Labelle Afrique Foundation; back row: more Super Anges and Mondo and Kevin McGee. In addition to Stan Tohon and Coffi Allade, Super Anges is comprised of: Luc Nicaise Aho, Hubert Charles Ahovissi, Honorine Sagbo, and Frisca Ahoka.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA(Seven Principles)

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective work & responsibility
Ujamaa - Cooperative economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman) - Nbasa

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Kenny Walker

Olotu Eko(Education Chairman) - *Mondo

Eleto(Administrative Chairman) - Walid Akil

Akowe(Secretary) - Neb Ankh Amen

Akapo(Treasurer) - Ptah Neferu Ra

Akewi(Librarian) - Nkosi

*HARAMBEE FLAME Editor